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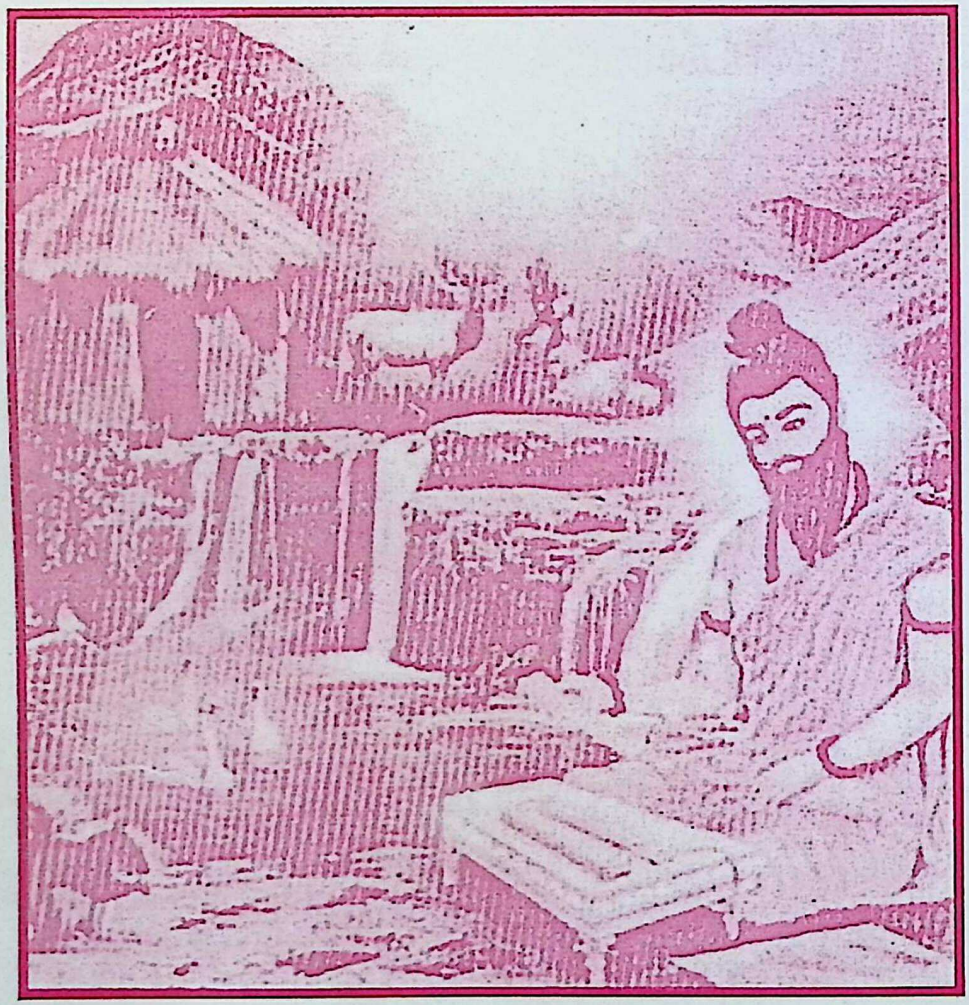
ಮಾನಸಗಂಗೋತ್ರಿ, ಮೈಸೂರು ೫೭೦ ೦೦೬ Manasagangotri, Mysore - 570 006

M.A. [PREVIOUS] SANSKRIT

- ENGLISH MEDIUM -

गद्यभागः

कादम्बरी - ३



COURSE - I **BLOCK - 6**

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ಉನ್ನತ ಶಿಕ್ಷಣಕ್ಕಾಗಿ ಇರುವ ಅವಕಾಶಗಳನ್ನು ಹೆಚ್ಚಿಸುವುದಕ್ಕೆ ಮತ್ತು ಶಿಕ್ಷಣವನ್ನು ಪ್ರಜಾತಂತ್ರೀಕರಿಸುವುದಕ್ಕೆ ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ ವ್ಯವಸ್ಥೆಯನ್ನು ಆರಂಭಿಸಲಾಗಿದೆ.

ರಾಷ್ಟ್ರೀಯ ಶಿಕ್ಷಣ ನೀತಿ 1986

The Open University system has been initiated in order to augment opportunities for higher education and as instrument of democrating education.

National Education Policy 1986

ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯವು ದೂರಶಿಕ್ಷಣ ಪದ್ಧತಿಯಲ್ಲಿ ಬಹುಮಾಧ್ಯಮಗಳನ್ನು ಉಪಯೋಗಿಸುತ್ತದೆ.
.....ವಿದ್ಯಾಕಾಂಕ್ಷಿಗಳನ್ನು ಜ್ಞಾನ ಸಂಪಾದನೆಗಾಗಿ ಕಲಿಕಾ ಕೇಂದ್ರಕ್ಕೆ ಕೊಂಡೊಯ್ಯುವ ಬದಲು, ಜ್ಞಾನ ಸಂಪತ್ತನ್ನು ವಿದ್ಯೆ ಕಲಿಯುವವರ ಬಳಿ ಕೊಂಡೊಯ್ಯುವ ವಾಹಕವಾಗಿದೆ.

ಡಾ. ಕುಳಂದೈಸ್ವಾಮಿ

"The Open University system makes use of Multimedia in distance education system.
..... it is vehicle which transports knowledge to the place of learners rather than transport to the place of learning.

Dr. Kulandai Swamy

ಜ್ಞಾನಪೀಠ ಪ್ರಶಸ್ತಿ ಪುರಸ್ಕೃತ
ರಾಷ್ಟ್ರಕವಿ ಕುವೆಂಪು ಜನ್ಮ ಶತಮಾನೋತ್ಸವ ವರ್ಷ ೨೦೦೪

ವಿಶ್ವಮಾನವ ಸಂದೇಶ

ಪ್ರತಿಯೊಂದು ಮಗುವು ಹುಟ್ಟುತ್ತಲೇ - ವಿಶ್ವಮಾನವ. ಬೆಳೆಯುತ್ತಾ ನಾವು ಅದನ್ನು 'ಅಲ್ಪ ಮಾನವ'ನನ್ನಾಗಿ ಮಾಡುತ್ತೇವೆ. ಮತ್ತೆ ಅದನ್ನು 'ವಿಶ್ವಮಾನವ'ನನ್ನಾಗಿ ಮಾಡುವುದೇ ವಿದ್ಯೆಯ ಕರ್ತವ್ಯವಾಗಬೇಕು.

ಮನುಜ ಮತ, ವಿಶ್ವ ಪಥ, ಸರ್ವೋದಯ, ಸಮನ್ವಯ, ಪೂರ್ಣದೃಷ್ಟಿ ಈ ಪಂಚಮಂತ್ರ ಇನ್ನು ಮುಂದಿನ ದೃಷ್ಟಿಯಾಗಬೇಕಾಗಿದೆ. ಅಂದರೆ, ನಮಗೆ ಇನ್ನು ಬೇಕಾದುದು ಆ ಮತ ಈ ಮತ ಅಲ್ಲ; ಮನುಜ ಮತ. ಆ ಪಥ ಈ ಪಥ ಅಲ್ಲ; ವಿಶ್ವ ಪಥ. ಆ ಒಬ್ಬರ ಉದಯ ಮಾತ್ರವಲ್ಲ; ಸರ್ವರ ಸರ್ವಸ್ತರದ ಉದಯ. ಪರಸ್ಪರ ವಿಮುಖವಾಗಿ ಸಿಡಿದು ಹೋಗುವುದಲ್ಲ; ಸಮನ್ವಯಗೊಳ್ಳುವುದು. ಸಂಕುಚಿತ ಮತದ ಆಂಶಿಕ ದೃಷ್ಟಿ ಅಲ್ಲ; ಭೌತಿಕ ಪಾರಮಾರ್ಥಿಕ ಎಂಬ ಭಿನ್ನದೃಷ್ಟಿ ಅಲ್ಲ; ಎಲ್ಲವನ್ನು ಭಗವದ್ ದೃಷ್ಟಿಯಿಂದ ಕಾಣುವ ಪೂರ್ಣದೃಷ್ಟಿ.

ಕುವೆಂಪು

Gnanapeeta Awardee
Kuvempu's Birth Centenary Year - 2004

Gospel of Universal Man

Every Child, at birth, is the universal man. But, as it grows, we turn it into "a petty man". It should be the function of education to turn it again into the enlightened "universal man".

The Religion of Humanity, the Universal Path, the Welfare of All, Reconciliation, the Integral Vision- these *five mantras* should become View of the Future. In other words, what we want henceforth is not this religion or that religion, but the Religion of Humanity ; not this path or that path, but the Universal Path ; not the well-being of this individual or that individual, but the Welfare of All ; not turning away and breaking off from one another, but reconciling and uniting in concord and harmony ; and, above all, not the partial view of a narrow creed, not the dual outlook of the material and the spiritual, but the Integral Vision of seeing all things with the eye of the Divine.

Kuvempu

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ಮಾನಸಗಂಗೋತ್ರಿ, ಮೈಸೂರು-೫೭೦ ೦೦೬

कादम्बरी-३

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प्रस्तावना

प्रिय विद्यार्थिनः

अस्माकं कर्णाटक-राज्य-मुक्तविश्वविद्यानिलये स्नातकोत्तरशिक्षणकक्षां प्रवेष्टृभ्यः भवद्भ्यः हार्दं स्वागतम्।

विश्वस्य प्राचीनभाषासु संस्कृतभाषा प्रमुखतमा। वेदेषु दृश्यमाना इयं भाषा क्रि.पू. पञ्चमशतके काव्यस्य रूपं प्रापदिति वदन्ति। गच्छता कालेन संस्कृतभाषा उच्छशिक्षण-शासन-लेखन-काव्यादिषु अव्याहता समुपयुक्तम्। प्रायो लोके 2500 वर्षाधिकम् इतिहासं प्राप्तवती अन्या भाषा नास्ति।

वेदाः, शास्त्राणि, इतिहासाः, पुराणानि, काव्यानि, दर्शनानि, व्याख्यानानि, प्रशस्तयः, शासनानि, चाटुपद्यानि, सुभाषितानि इत्येवं नानाप्रकारेषु निबद्धाः कृतयः संस्कृतवाङ्मये विलसन्ति। अस्य परिचयः पाठ्यक्रमानुसारेण कारयिष्यते। विशेषाध्ययनाय गहन-शोधनाय च युष्माकं सिद्धतायाः सम्पादनमेव स्नातकोत्तरशिक्षणस्य मुख्यः उद्देशः।

भवतां स्वाध्यायसुलभाय स्वयंबोधन पद्धत्या (SIM) एते पाठाः विशिष्टरूपेण आरचिताः। बहवः विद्वांसः एतान् पाठान् सज्जीकर्तुं कृतभूरिपरिश्रमाः सन्ति। तेषां साहाय्यं सकार्तज्ञं स्मरामि।

भवन्तः सर्वे सम्यगधीत्य अस्यां भाषायां साहित्ये च विशेषज्ञानं सम्पादयन्तु इति आशासें। 'श्रद्धावान् लभते ज्ञानम्' इति भगवद्गीतोक्तरीत्या भवता श्रद्धायुक्ताध्ययनं फलप्रदं यशप्रदं च भूयादिति ममाशयः। शुभं भूयात्।

जीयात् गीर्वाणभारती।

डा. एन्. राधाकृष्ण भट्
संस्कृतविभागाध्यक्षः
कर्णाटकराज्य-मुक्तविश्वविद्यानिलयः
मानसगङ्गोत्री, मैसूरु।

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1.0 Block Objectives

In this block you will be able to understand the textual part Śukanāsopadeśaḥ and a literary estimate of Kadambari.

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UNIT 8
KADAMBARI - पाठ्यभागः-३

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UNIT 8
KADAMBARI -
पाठ्यभागः-३

8.1 INTRODUCTION

Bāṇa has been proficient in mythological ideas. His resourcefulness is such that he utilises the stories of mythology to suit the purpose on hand while writing his works. Take for instance, the present situation of advising Candrapida. Śukanāsa is made to refer to the emergence of Lakṣmī, goddess of wealth, from the milk ocean. In order to list out the evil effects of her influence, he refers to the negatively qualities of beings negatively existing with her having sprung up from ocean. This heightens the effectiveness of exhortation. Bāṇa is known for Kadeidoscopic presentation of all that he has known either by his wide travel, by studies, or by his keeness of observation and hence there is an adage to adore him - "बाणोच्छिष्टं जगत्सर्वं". Hardly one comes across such an exhaustive treatment of the evils of richness elsewhere as one finds here in Kādambarī. Wealth is such a welcoming entity that everyone craves for obtaining it at any cost. But would it remain with an individual for all time to come ? No. for, godess of wealth is transient by native and hence she fleets and fleets to the dissatisfaction of the earlier possessor. She can never be found as remaining with one person for she has her feet pricked by the thorns found in the stalk of lotus flowers in the midst of which only she has her abode and is given to tread on the lotus grove. Should she nor have some consideration to persons who have

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offered welcome to her. Bāṇa says, how can she when she has imbibed the hardness of green sapphire. Bāṇa through Śūkanāsa has presented an exhaustive list of lanes that would attend on a person intent upon the acquisition of wealth. One wonders how Bana could enjoy royal patronage of Hārsa without encountering wrath of the royal figure for having held mirror into their lapses and without becoming cursed by the goddess of wealth.

8.2 पाठ्यभागः-३

आलोकयतु तावत्कल्याणाभिनिवेशी लक्ष्मीमेव प्रथमम् इयं सुभटखड्गमण्डलोत्पलवनविभ्रमभ्रमरी लक्ष्मीः क्षीरसागरात् पारिज़ातपल्लवेभ्यो रागं, इन्दुशकलात् एकान्तवक्रतां, उच्चैःश्रवसः चञ्चलतां, कालकूटात् मोहनशक्तिं, मदिराया मदं, कौस्तुभमणेरतिनैष्ठुर्यं, इत्येतानि सहवास परिचयवशात् विरहविनोदचिह्नानि गृहीत्वैवोद्गता। नहि एवं विधं अपरं अपरिचितमिह जगति किञ्चिदस्ति यथेयमनार्या लब्धापि खलु दुःखेन परिपाल्यते। दृढगुणपाशसंदाननिस्पन्दीकृतापि नश्यति। उद्दामदर्पभटसहस्रोल्लासितासिलतापञ्जरविधृताप्यपक्रामति। मदजलदुर्दिनान्धकारगजघटितघनघटापरिपालितापि प्रपलायते। न परिचयं रक्षति। नाभिजनमीक्षते। न रूपमालोकयते। न कुलक्रममनुरुध्यते। न शीलं पश्यति। न वैदग्ध्यं गणयति । न श्रुतमाकर्णयति । न धर्ममनुरुध्यते । न त्यागमाद्रियते। न विशेषज्ञतांविचारयति। नाचारं पालयति। नसत्यमनुबुध्यते। न लक्षणं प्रमाणी करोति। गन्धर्वनगरलेखेव पश्यत एव नश्यति।

अद्यापि आरूढमन्दरपरिवर्तावर्तभ्रान्तिजनितसंस्कारेव परिभ्रमति। कमलिनीसञ्चरणव्यतिकरलग्ननलिननालकण्टकेव क्वचित् निर्भरमावध्नाति पदम्। अतिप्रययलविधृतापि परमेश्वरगृहेषु विविधगन्धगजगण्डमधुपानमत्तेव परिस्खलति। पारुष्यमिवोपशिक्षितुमसिधारासु निवसति। विश्वरूपत्वमिव ग्रहीतुमाश्रिता नारायणमूर्तिम्। अप्रत्ययबहुला च दिवसान्तकमलमिव समुपचितमूलदण्डकोशमण्डलमपि मुञ्चति भूभुजम्। लतेव विटपकानध्यारोहति। गङ्गेव वसुजनन्यपि तरङ्गबुद्बुदचञ्चला।

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दिवसकरगतिरिव प्रकटितविविधसंक्रान्तिः। पातालगुहेव तमोबहुला हिडिम्बेव भीमसाहसैकहार्यहृदया। प्रावृडिव अचिरद्युतिकारिणी। दुष्टपिशाचीव दर्शितानेकपुरुषोच्छ्राया। स्वल्पसत्त्वमुन्मत्तीकरोति। सरस्वतीपरिगृहीतं ईर्ष्ययेव नालिङ्गति जनम्। गुणवन्तमपवित्रमिव न स्पृशति। उदारसत्त्वं अमङ्गलमिव न बहुमन्यते। सुजनमनिमित्तमिव न पश्यति। अभिजातमहिमिव लङ्घयति। शूरं कण्टकमिव परिहरति। दातारं दुःस्वप्नमिव न स्मरति। विनीतं पातकिनमिव नोपसर्पति। मनस्विनमुन्मत्तमिवोपहसति। परस्परविरुद्धं च इन्द्रजालमिव दर्शयन्ती प्रकटयति जगति निजं चरितम्। तथा हि। सततं ऊष्माणं आरोपयन्त्यपि जाड्यमुपजनयति। उन्नतिमादधानापि नीचस्वभावतां आविष्करोति। तोयराशिसम्भवापि तृष्णां संवर्धयति। ईश्वरतांदधानापि अशिवप्रकृतित्वमातनोति। बलोपचयमाहरन्त्यपि लघिमानमापादयति। अमृतसहोदरापि कटुकविपाका। विग्रहवत्यपि अप्रत्यक्षदर्शना। पुरुषोत्तमरतापि खलजनप्रिया। रेणुमयीव स्वच्छमपि कलुषीकरोति।

8.3 ENGLISH TRANSLATION

You yourself bent upon conferring beneficial things only judge of the goddess of wealth in the foremost. This lady, even like a bee hovering sprangup from the micky ocean bringing along with some of the momentos of her companies in the ocean. She has imbibed the redness (passion) of parijata foliages. She has shared the curvedness (perverseness) of her associate crescent moon and also the fleeting nature of the celestial horse uccaisravas. She has that ability with the dreadful version Kalakuta (a product emerging from the milky ocean and which was part taken by siva). She can drive a person to be an over powered by intoxication as it from partaking from green sapphire (Kaustubhagem). No one else is regardless of familiarity as this ignoble lady. Even she is obtained by evincing great effort, she is to be protected with great difficulty. She unties herself even when she is fastened with strong ropes

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in the form of merits. Even when is encaged guarded by thousands of brave soldiers equipped with sharp and long swords, she could find her exit somehow. Even when she is guarded by watchful superior elephants rendered dark by their shedding ichor, she can find her escape. She hardly safeguards familiarity. She cares not illustrations birth of a person. Beauty is of no avail to her. She does not respect hereditary order. She has no credence to character, even so one's cleverness. She cares not the scholarship of a person, and is not mindful of righteousness of a being. She does not entertain bountiness. She does not show any consideration to discernment. Customary observances she shuns. She will never insist upon truthfulness. Auspicious marks are no longer authority to her. She disappears instantaneously, even while beholding very much like the streak of the Gandharva city.

From person to person, she rattles as if she continues to be experiencing the spell of moving round and round as she underwent the circular movement caused by the churning of milky ocean with the Mandara mountain as the churning rod. No where she keeps her foot firmly as it she is pricked in her feet by the thorns during her sujourn over the lotus bed. Even it she keeps her foot steadily with much efforts in the palaces of great kings, she falters intoxicated as it were from wine like ichor streaming forth from the temples of lordly elephants. She leans on the edges of swords so as to acquire hardness from them. She has resorted to the chest region of Nārāyana only to learn the technique of presenting in varied wordly appearances. Having reposed no trust in the king, she quits him though he has worked hard for extending his territory,

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strenthening his army, increasing his treasury and also consolidating the feudal lords under his suzerainty, as the dame does regarding the lotus with the closure of the day and its established roots, well-formed stalk and its circular pericarp. She clasps voluptuously even as a parasite creeper, the branches of trees. She resembles Gangā, the mother of eight Vasus, in her being agitated with her rippling waves and bubbles, though the goddess of wealth be the generator of riches, is yet as fickle as ripples and bubbles of waves. She being a flirt moving from one person to another resembles the sun who changes from one cusp (zodiacal sign) to another. She resembles nether worlds in promoting darkness (wicked deeds). She resembles Hidimba, the demoness, who became ensnared towards Bhima for his valient deeds (in getting altered by the valorous deeds of a person). In the same way as lightning during rainy season, she glows unsteadily with riches. She resembles a female goblin in displaying the height of several men keeping them one above the other. She renders a timid person mad. She hardly welcomes a man who has been favoured by the goddess of learning. She seldom clasps a merited person unholy as it were. She never thinks high of a person reknown for his nobility, as if he were ominous. She avoids a person of illustratious birth even as one would cross over a snake. She shuns a valinat person imagining him a thorn as it were. She forgets meeting a liberal-minded person even as one who would not like to remember a nightmare. She avoid a learned man known for modesty and discipline, as if he were a sinner. She scoffs at a man of resolute mind, thinking that he is drunkard. She imitates a juggler in revealing her tricks of variegated activities contrary to one another. Even while keeping a person

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warm, She generates also sensational cold. She may raise a person from scratch to elevation but not without prompting him also to give rise to bemeaning acts. Though born in ocean, she increases thirst. Though she makes one rich, she also makes him vileful. She accords strength to a man but discredits him with mean mindedness. May be she is the sister of ambrosia but has in herself a bitter taste. She is no doubt endowed with a form but deludes the senses of persons with her invisibility. She has attachment to the best person but is dear to the wickeds. She sullies the pure person as if she is replete with dust.

8.4 EXPLANATIONS

कल्याणाभिनिवेशी - Very eager to realise what is good. This is the way in which Śukanāsa would like to know the mind and at the same time prepare the mind of Candrāpīda for hearing him. Any adviser as a matter of fact would start with such preamble working on the mind of the recipient; informing him that he is very fine, eager to hear the advise repecting elders and so on and so forth.

सुभटखड्गमण्डलोत्पलवनविभ्रमभ्रमरी - Bāṇa's prose is highly imaginative. Here it is fancied that the swords of the bold soldiers move in a circular way while fighting and they are likened to the lotus bed which is according to convention is the abode of Lakṣmī. Lotus flowers do invite the bees for tasting their sweet juice. Lakṣhmī is metaphorically referred to as female bee also for her being frial in the same way as the bee hovering round the flowers one moving from one flower to flower,

Bāṇa's knowledge of mythology comes in handy to him to account for and commenting on the frial nature and bad

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influence of Lakṣmī on the possessor of wealth. There is a purāṇic reference that several entities sprang up from the milky ocean when it was churned by gods and demons together for obtaining nectar making the Mandara mountain itself a churning rod. Bāṇa has chosen to take only darker side of the entities to serve his purpose on hand. Passion is often referred to as red in colour and therefore the pārijāta sprouts have been thought of, playing pun on the word राग to mean redness and aspirations of love.

एकान्तवक्रतां - The crescent moon looks bent completely. Bana has chosen a befitting word वक्रता - to mean "bent" "and" "crooked" as well charging Lakṣmī as being proverbially crooked in her affiliations and prejudices.

उच्चैःश्रवसः चञ्चलतां - The horses are known for their unsteady steps. Well-bred horses are known for fleeting hoofs as one might notice such a features on the part of race-horses. Ucchaiśravas, traditionally attributed to Indra is known for such unsteady steps for signifying which nature on the part of Lakṣmī also, the poet has used the word चञ्चलतां. The epithets qualifying deadly poison कालकूट, मदिरा, कौस्तुभमणि do apply to Lakṣmī as well. The poet has brought out fine comparison to make his point strongly felt by the reader. It is stated in this connection that Lakṣmī had a purpose in imbibing those qualities and that is to amuse herself in separation from her close associates in the milky ocean.

लब्धापि खलु दुःखेन परिपाल्यते - Lakṣhmī is really of a peculiar nature. She makes persons to strive hard for obtaining her favour. Even when she is obtained, the possessor will have to exercise his shrewdness in guarding

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her. How hard it is to guard wealth, is known only to the rich persons who every second will have to be alert lest it should be squandered by their children or carried away by burglars. Man's nature is also peculiar. He is unhappy if he is not blessed by wealth and even when he gets it, he feels restless spending sleepless nights. That is the real character of Lakṣhmī making people feel bad both in prosperity and in adversity.

दृढगुणपाश - The poet is playing pun on the word गुण which means quality and also thread. Bāṇa's vocabulary is so rich that he has used right words in right place no wonder there is encomium heaped in him. guṇa may also refer to the technical term 'Guṇa' in political science - ' सन्धिर्नाविग्रहोयानं आसनद्वैधमाश्रयः। Despite such political stability, she goes away from him. उद्दामदर्पभटसहस्र etc., It is but natural that the rich people have the services of security guards to protect their possessions. Here it is stated that despite having such guards with their swords taken out from the sheath with the clear instruction of guarding her, she makesa way out according to her own inclinations.

The remaining short sentences do refer to her decision to smile on a person or to frown at the person much according to her will. Please note how Bāṇa uses long sentences when he wants his imagination to play to prove his point on hand and such long sentences indicate the total effect of the situation. The short sentences crisply point out the effect on account of her perferential stand minding not the illustrious or otherwise nature of persons. How fine Śukanāsa characterises her frail and frivolous dispositions in the statement ' गन्धर्वनगरलेखेव पश्यत एव नश्यति' inkeeping with the epithet 'अनार्या' used previously. Bana

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again reclines to long sentences for he must have been flooded with imaginative fabric to lay bare the nature of Lakṣhmī. It is stated that Lakshmi despite the incident happening long time back, continues with her movement whirling due to its familiarity when the milky ocean was churned. In case she does not keep her steps firmly in a place, it is only because she must have been pointed on account of the thorn pricking her feet. But where did she find the thorn ? Nor any where but in her own abode of lotus grove which has the thorns on the lotus stalk found all over the lotus pond.

मधुपानमत्तेव परिस्खलति - A drunkard cannot pace on the road firmly since he falters under the spell of liquour. Even so Lakṣmī falters and this is a symbolic statement to indicate that wealth is lost on account of faulty steps taken by persons in life.

पारुष्यमिवोपशिक्षितुं - Lakṣmī is attributed with hardness since she does not have sympathy and consideration towards the poor and the suffering. Even when she smiled on some person, she having no consideration, for sakes him since she has her own inclinations to smile or to frown which feature only Śukanāsa expatiates in varied terms. It is stated here that she has developed hardness due to her taking residence over the sharp edges of swords, as she is sometimes favourable to victorious warrior.

विश्वरूपत्वमिव -- Lakṣmī is the divine spouse of Nārāyana. It is fancied here that she has reclined on Nārāyana only to assume varied forms at her own will. Lord Narayana descended to the mortal region in different incarnations to vanquish the wicked and to protect the innocent and deserving as has been declared.

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परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ।।

But this situation has been interpreted by the poet so as to comment on her frivolous nature assuming varied forms. Bāṇa intends saying here that Lakṣmī chose Nārāyana only to get familiarity in assuming manifold forms.

समुपचितमूलदण्डकोशमण्डलमपि - Even when the king has fortified himself well with the extension of territory, ably organised army and increased treasury, she drives him to adversity at her own injudicious with inclinations.

गङ्गेव वसुजनन्यपि - Even like Gangā, though be the mother of eight Vasus, who is restless due to ripples and bubbles which are fleeting, the goddess Lakṣmī is also of fleeting nature like whirling waves and bubbles

As previously observed Bāṇa is brilliant in using mythological situation to heighten the situation, he is portraying. Here Gangā, the personified form of the river Ganges is said to be full of restlessness despite her being the mother of eight Vasus, who are again believed to be the presiding deities of wealth. These Vasus were cursed, it is narrated in the Adipurāna (102 chapter), by Vasiṣtha, who became disregarded by them, when the latter were to snatch away the celestial cow Kāmadhenu. These Vasus approached Gangā for enabling them to return to celestial region and for that reason, they appealed to her to become their mother and discard them in waters the moment they were born so that they could be free from the curse of being born in the mortal world. Gangā is believed to have complied with their request and did the same subsequently.

That Bāṇa is coversant with Astrology also as he

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refers to the sun, the central planet, moving from one cusp to the other in his movement.

पातालगुहेव - Pātāla is considered to be the last layer of the netherworld and it is but natural that it is described as having intense darkness, it is the seventh world located down below the earth, the other six being अतल, वितल, सुतल, महातल, रसातल, पतलतल.

In order to account for Lakṣmī's odd behaviour and impredictable attitude, Śukanāsa refers to दुष्टपिशाचि and subsequently to the seiure by Graha, overpowered by Bhūtā and to have been controlled by the spell of incantations.

Śukanāsa dilates much as Lakṣmī's attitude towards the one who is blessed by Sarasvati, the goddess of learning and also towards those who by learning have become endowed with good qualities, known for magnanimity, refinement, illustrous birth. strangely, she is charged as crossing over a brave man even as one would over thorn. Liberal minded (दातारं), modest and resolute minded (मनस्विनं) would be despised away with, perhaps due to their being under the positive influence of the goddess of learning.

परस्परविरुद्धं - Lakṣmī is of contradictory behaviour. For, she would not hesitate to confer her boon on any one but not without discrediting him with some baual features. One may rise to the top but is made to possess wickedness to the core.

तोयराशिसंभवापि - Though born in an ocean she is known for creating thirst. No doubt ocean is the repository of water but all the same no one drinks that water since it is hard But she sprang up from milky ocean supposed to have good and tasty water. All the same she generates in her owner ever increasing thirst.

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ईश्वरतां दधानापि - She may confer upon one all riches and at the same time discredit him with bemeaning behaviour.

बलोपचयमाहरन्त्यपि - She may enable a person to grow prosperous but endows him with the worst possible defect mean-mindedness.

अमृतसहोदरापि - It is often said that ones own association apart from heredity plays an important part in shaping the character and disposition of an individual. That is why it is said; tell me who your friend is and shall tell you who you are. Lakṣmī associated herself with her co-existents only to imbibe their bad nature. Now Śukanāsa says to Candrāpīda that even when Lakṣmī is the sister of ambrosia living together in the milky ocean. She has never shared anything good and congenial with ambrosia. She has remained only stringent.

पुरुषोत्तमरतापि - Her contradictory disposition is further evidenced on account of her being invisible. though has a form, due to her being very affectionate and considerate towards the wicked people, though she has been the divine spouse of the lord Nārāyana (Puruṣottama).

रेणुमयीव - She is very much fond of polluting even the purest as if he has been under the influence of a lady replete with dust.

8.5 GRAMMATICAL NOTES

कल्याणे अभिनिवेशः यस्मिन् सः = कल्याणाभिनिवेशी।

सुभटखड्गमण्डलोत्पलवनविभ्रमभ्रमरी - खड्गमण्डलमिव = खड्गमण्डलं सुभटानां खड्गमण्डलं = सुभटखड्गमण्डलं; सुभटखड्गमण्डलमेव + उत्पलानां वनं = सुभटखड्गमण्डलोत्पलवनं; सुभटखड्गमण्डलोत्पलवने विभ्रमः

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सुभटखड्गमण्डलोत्पलवनविभ्रमः; सुभटखड्गमण्डलोत्पलवनविभ्रमं (कुर्वन्ती) [विभ्रमे] भ्रमरी = सुभटखड्गमण्डलोत्पलवनविभ्रमभ्रमरी।

विदग्धस्य + भावः= वैदग्ध्यम्।

विशेषं + जानाति इति = विशेषज्ञः तस्य = विशेषज्ञस्य।

ईश्वरस्य भावः = ईश्वरता तां = ईश्वरताम्।

8.6. EXERCISES

(i) State how Śukanāsa has expaliated on the traits of Lakṣmī.

(ii) "Lakshmi is the very abode of misconduct" show how the poet has substantiated it.

8.6.1 ANNOTATE THE FOLLOWING

i. विरहविनोदचिह्नानि गृहीत्वैवोद्गता।

ii. अपरिचितमिह जगति न किञ्चिदस्ति यथेयमनार्या।

iii. गन्धर्वनगरलेखेव पश्यत एव नश्यति।

iv. तोयराशिसंभवापि तृष्णां संवर्धयति।

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9.1 INTRODUCTION

The more frivolous one glows with flames the more would be wicked deeds prompted by the goddess of wealth. What a fine idea anticipating the statement of Oliver Goldsmith, a famous English poet - 'Where wealth accumulates, men decay'. One wonders why Bāṇa has vocalised such thoughts with regard to Lakṣmi, her nature and the nature of people coming under her favours. Bāṇa through Śukanāsa attributes to her the song of a hunter, an ensharing bed to long spell of sleep, an upraised banner approving wicked deeds. The poet feels that she is like a cataract to those who are well - versed in Śāstras in keeping with the convention that Lakṣmī and Sarasvati are opposed to each other only to signify that learned men live in poverty. She would never recommend noble people advising the others to be free from wicked thoughts and ignorable deeds.

9.2 पाठ्यभागः

यथा यथा चेयं चपला दीप्यते तथा तथा दीपशिखेव कज्जलमलिनमेव कर्म केवलमुद्गमति। तथा हीयं संवर्धन वार्गिधाग तृष्णाविषवल्लीनां, व्याधगीतिरिन्द्रियमृगाणां, परामर्षधूमलेखा सच्चरितचित्राणां, विभ्रमशय्या मोहदीर्घनिद्राणां, निवासजीर्णवलभी धनमदपिशाचिकानां, तिमिरोद्गतिः शास्त्रदृष्टीनां, पुरःपताका सर्वाविनयानां, उत्पत्तिनिम्नगा क्रोधावेगग्राहाणां, आपानभूमिर्विषयमधूनां, सङ्गीतशाला

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भ्रूविकारनाट्यानां, आवासदरी दोषाशीविषाणां, उत्सारणवेत्रलता सत्पुरुषव्यावहाराणां, अकालप्रावृड्गुणकलहंसकानां, विसर्पणभूमिः लोकापवादविस्फोटकानां, प्रस्तावना कपटनाटकस्य, कदलिका कामकरिणो वध्यशाला साधुभावस्य, राहुजिह्वा धर्मेन्दुमण्डलस्य न हि तं पश्यामि यो ह्यपरिचितया अनया न निर्भरमुपगूढो यो वा न विप्रलब्धः। नियतमियं आलेख्यगतापि चलति, पुस्तकमय्यपीन्द्रजालमाचरति, उत्कीर्णापि विप्रलभते, श्रुतापि अभिसंधत्ते चिन्तितापि वञ्चयति।

9.3 ENGLISH TRANSLATION

The more this frivolous dame glows with outspreading flames, the more would be wicked deeds resembling the suit of a lamp (in clour). It is thus, she behaves as if she were the stream of water to grow the venomous creeper-like evil inclinations. She muses the hunter's song to allure the deer - like senses. She farms the blurring line of smoke enveloping the clear pictures in the form of noble deeds. She serves as a well - furnished bed to the overdrawn sleep of infatuation. She is a dilapidated house for the female goblins assuming the form of pride of wealth. She behaves as a cataract to the eyes in the form of śāstras. She heralds like a banner fixed to the vehicle in the form of dubious deeds. She is really a home-river to shelter crocodiles in the form of indignant violence. A liquor house she is for worldly allurements which has the taste of honey. She is the music hall to the coequetlish eyebrows. She is an anthill to shelter pythos in the form of faulty deeds. She herself is a chastising cane from inducing people to free away at the advice of a noble people. She acts like an untimely rains to the swan - like merits. She gives rise to public scandals resembling verily the tumours to show themselves on the surface. She offers herself to be a

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prologue to the play in the form of deception. She raises the banner aloft over the elephant-like bloated lust. She is a slaughter house for putting an end to good dispositions. She serves as the devouring flang of Rāhu is the disc of the moon - like righteousness. I haven't noticed anyone who has not been captivated by her, not embraced by her and then suddenly not divorced. Even when she is drawn in a portrait, she fleets away. She creates that kind of illusory impression, a magic as it were, even when closetted in the form of books. She elopes even when carved as a statue. She deceives even if she is merely heard about. She no doubt tempts people to seek her but hardly makes herself available to them.

9.4 EXPLANATIONS

यथा यथा चेयं - Lakṣmī's incongruent disposition is further pointed out by Śukanāsa by referring to the idea that the more she glows with her grandeur in a person, she emboldens him to commit attrocities perhaps anticipating what Oliver Goldsmith says in his poem Deserted Village, "where wealth accumulates men decay ".

वारिधारा विषवल्लीनां - To grow richer and richer is as good as rearing venomous Creeper only with water. Man when grows richer and richer, he gives rise to manifold unsocial activities which would be harmful to the society. That is her contribution !

व्याधगीतिंरीन्द्रियमृगाणां - The song of hunter that creates in the deer an ensnaring effect is only to enable himself to kill the deer which gets hodwinked by the melody. Even so, the man loses himself through the temptations which drift his senses away and which in turn takes him to his doom.

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In the next line Śukanāsa points out to what extent Lakṣmī can make a devastating effect on the recipient and his associates even before they realise that they are doomed. No one can really know her real nature because she is an expert in acting and knows the surest way of attracting persons to herself and send them to court pencil. as the lines धूमलेखा सच्चरितचित्रणां upto राहुजिह्वा धर्मेन्दुमण्डलस्य, significantly lay bare her true nature.

One wonders how Bāṇa did not court any curse inflicted in him by Lakṣmī for he enjoyed to royal patronage or could we feel that Lakṣmī also became enamoured of him, because he was the only person in the whole world to have known her true disposition and to have held mirror to her nature ! चिन्तितापि वञ्चयति does not apply to Bāṇa at all.

9.5 EXERCISES

9.5.1. How has Bāṇa portrayed about Lakshmi's influence over men to become degenerated.

9.5.2 ANNOTATE THE FOLLOWING :

(i) दीपशिखेव कज्जलमलिनमेव कर्म केवलमुद्गमति ।

(ii) व्याधगीतिरिन्द्रियमृगाणाम्।

(iii) विसर्पणभूमिः लोकापवादविस्फोटकानाम्।

(iv) राहुजिह्वा धर्मेन्दुमण्डलस्य।

(v) यो वा न विप्रलब्धः।

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पाठ्यभागः-५

10.1 INTRODUCTION

Śukanāsa in these sentences enlists all the foul habits, narrow mindedness, odd behaviour of people who are puffed with pride due to their coming under the influence of goddess of wealth. Though previously it was stated that Lakṣmī with her transient and fleeting nature would never stay permanently with an individual, here it is stated that even granting she would stay with a royal personage with great difficulty she would make him the repository of all wicked thoughts and deeds. How fine it is stated that courtesy - consideration become flooded away by the waters of the consecration, when poured over the king's head on the occasion of his consecration ! It is further stated that the smoke emanating from the sacrificial fire has rendered the king's heart dark to signify that the heart has become an abode of all wicked thoughts and vileful feelings. He can never feel the ephemeral nature of the world, and that life cannot be eternal nor even he would remain in this world for all time to come. He would be marked for his odd behaviour as if he is possessed by goblins or has been under the spell of some mantras. He can hardly talk freely because his mouth will have been rendered impure by lies constantly uttered. Even like Midas, he becomes always pre-occupied in mind seeing in everything gold only. In short he doesn't become aware of his own doom even like water found on the grass grown over ant-hill. He often feels

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that though he is endowed with limited five senses, he would like to enjoy material pleasures upto the brim as if he possesses thousands of senses. It is interesting to know how the poet has harped on the pleasure. some life that the youths specially royal ones fondly cherish. They lose their intrinsic worth and depend upon others only crippled as it were.

10.2 पाठ्यभागः

एवं विधयापि च अनया दुराचारया कथमपि दैववशेन परिगृहीता विक्लवा भवन्ति राजानः। सर्वाविनयाधिष्ठानतां गच्छन्ति। तथा हि। अभिषेकसमय एवैषां मङ्गलकलशजलैरिव प्रक्षाल्यन्ते दाक्षिण्यम्। अग्निकार्य-धूमेनेवमलिनी भवति हृदयम्। पुरोहितकुशाग्रसंमार्जिनीभिरिव अपनीयते क्षान्तिः। उष्णीषपट्टबन्धेनेव आच्छाद्यते जरागमनस्मरणम्। आतपत्रमण्डलेनेव अपवार्यते परलोकदर्शनम्। चामरपवनैरिव अपह्रियते सत्यवादिता। वेत्रदण्डैरिवोत्सार्यन्ते गुणाः। जयशब्दकलकलैरिव तिरस्क्रियन्ते साधुवादाः। ध्वजपटपल्लवैरिव परामृश्यन्ते यशः। तथा हि। केचिच्छ्रमवशशिथिलशकुनिगलपुटचपलाभिः खद्योतोन्मेषमुहूर्तमनोहराभिः मनस्विजनगर्हिताभिः संपद्भिः प्रलोभ्यमाना धनलवलाभावलेपविस्मृत जन्मानोऽनेक दोषोपचितेन दुष्टासृजेव रागावेशेन बाध्यमाना विविधविषयग्रासलालसैः पञ्चभिरप्यनेकसहस्रसंख्यैरिव इन्द्रियैरायास्यमानाः प्रकृतिचञ्चलतया लब्धप्रसरणैकेनापि शतसहस्रतामिवोपगतेन मनसाकुलीक्रियमाणा विह्वलतामुपयान्ति। ग्रहैरिव गृह्यन्ते। भूतेरिवाभिभूयन्ते। मंत्रैरिव आवेश्यन्ते। सत्त्वैरिवावष्टभ्यन्ते। वायुनेव विडम्ब्यन्ते। पिशाचैरिव ग्रस्यन्ते। मदनशरैर्मर्माभिहता इव मुखभङ्गसहस्राणि कुर्वते। धनोष्मणा पच्यमाना इव विचेष्टन्ते। गाढप्रहाराहता इवाङ्गानि न धारयन्ति। कुलीरा इव तिर्यक् परिभ्रमन्ति। अधर्मभग्नगतयः पङ्गवः इव परेण सञ्चार्यन्ते। मृषावादविपाकसञ्जातमुखरोगा इव कृच्छ्रेण जल्पन्ति। सप्तच्छदतरव इव कुसुमरजोविकारैः आसन्नवर्तिनां शिरःशूलमुत्पादयन्ति। आसन्नमृत्यव इव बन्धुजनमपि नाभिजानन्ति। उत्कुपितलोचना इव तेजस्विनो नेक्षन्ते। कालदष्टा इव महामंत्रैरपि न प्रतिबुध्यन्ते। जातुषा

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भरणानीव सोष्माणं न सहन्ते। दुष्टवारणा इव महामानस्त भनिश्चलीकृता नगृह्णन्त्युपदेशम्। तृष्णाविषमूर्च्छिताः कनकमयमिव सर्वं पश्यन्ति । इषव इव पानवर्धिततैक्ष्ण्याः परप्रेरिता विनाशयन्ति। दूरस्थितान्यपि फलानीव दण्डविक्षेपैः महाकुलानि शातयन्ति। अकालकुसुमप्रसवा इव मनोहराकृतयोऽपि लोकविनाशहेतवः। श्मशानाग्न्य इवातिरौद्रभूतयः। श्रूयमाणा अपि प्रेतपटहा इवोद्वेजयन्ति। चिन्त्यमाना अपि महापातकाध्यवसाया नवोपद्रवमुपजनयन्ति। अनुदिवसं आपूर्यमाणाः पापेनेवाध्मातमूर्तयो भवन्ति। तदवस्थाश्च व्यसनशतसंख्यतामुपगता वल्मीकतृणाग्रावस्थिता जलबिन्दव इव पतितमपि आत्मानं नावगच्छन्ति।

10.3 ENGLISH TRANSLATION

The kings become greatly troubled when they by dint of fortune would receive her smiles, of hers who is of dubious conduct and who would render them the abode of indiscipline. Courtesy - consideration become flooded away by the waters of the auspicious jars, which waters will be poured on the head of the royal figure. The heart becomes tainted as if by the smoke emanating from the sacrificial fire. The tolerance gets driven away as if swept by the broom - like tips of the Darbagrass of the preceptor. The cloth of the turban tied around the forehead prevents such figures from reflecting over the impending oldage. The royal umbrella that will be held over their heads would hide this eyesight from looking afar into the existence of the world beyond. The truthfulness flees away with the gust of wind generated by the cauries moving around them. Their meritorious qualities are made to vanish due to the threatening staves held by the doorkeepers. The huge noise of hurrah does not allow the illustrious words of instruction to enter into their ears. Fame gets enveloped by the tips of the fluttering banner cloth. Some kings become lured away

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by wealth, which turns round in all direction even as the hollow neck of a bird bending loose all over through fatigue, which appears very charming even like the temporary flash of a moth. The same wealth is Shun by men of resolute mind. Even when they obtain streak of wealth they forget everything about their birth. They become affected by arrogance of passion which is on the increase due to their ever mounting wicked deeds, as by corrupt blood full of dirts. They become blinded by their senses which though are only five in number appear as many thousands due to their unbound eagerness to enjoy carnal desires. They become lured away in mind which although is one seems to them to have been multiplied a hundred thousand times. They appear as if overpowered by fierce planets as if gripped by goblins as it were. They become paralysed as it were by incantations. They feel numbeled by evil spirits. They feel laughed at by convulsions and as if gulped by devils. They have on their face grimaces as if pierced by the shafts of cupid. They behave odd as if baked by the heat of wealth. They have their limbs inert so as to need the support of servants for their movements as if the whole body has become bruised by the severe blows, as it were. They have their movements cruly even like the movements of crabs. In the same way as lame persons requiring others to help them in their movements, Their wicked actions are being prompted by others. They appear to have been suffering from ulcer and hence talk with great difficulty. Since they are known for uttering lies always. They produce headache for others near them as if they are troubled by pollen dust of the blossoms of Saptacchada tree. They seldom greet even their own kindsmen if they are about to die. They avoid seeing men

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of high spirits even like persons suffering from sore eyes are not able to see radiant objects. Even like persons stung by black cobra, who cannot be rejuvenated into life even through incantations these can never be awakened (mended) by wise counsels. They cannot withstand the resolute people, even like the ornament prepared with lac cannot stand the heat nearly. They being puffed with pride do not care for the words of advice even like elephants in rut which refuse to come under the control of their mahuts. They see all things as if made of gold, since they feel thirsty out of greed for plesuresome life. In the same way as the arrows become sharp when they get dipped in water, destroy the enemies efficiently when released. They increase their cruelty drinking liquor and annihilate at the instance of others. They depute soldiers to put an end to noble families though latter be removed by great distance and in this they resemble men who bring down fruits though they are found high up in a tree, by striking them with sticks. They are no doubt charming to look at but make others court miseries, even like the untimely manifestation of flowers on a tree would do. Their riches are as fierce as the fire at the burial ground. They seldom have far sightedness like the ones suffering from the cataract. In the same way as the persons having their dwelling infested by bees, they have their houses thronged with wicked people. They produce disgust in others who are to hear them as if they both hear the drums in a funeral procession. Very thought of them would invoke calamity as if committed to a dreadful sin. Every time they add on wealth, there are prove to become puffed, bloating with their own sinful actions. Even like the drops of water on the thin blade of grass over an ant-hill, they do not anticipate their doom.

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10.4 EXPLANATIONS

दुराचारया अनया - By this lady given to unworthy conduct. If by chance she smiles on the kings, those very persons court afflictions and she makes them to generate all kinds of attrocious deeds.

Śukanāsa exercises his brilliance in accounting for the wicked influence of Lakṣmī. He states that water that would be sprayed over the head of the king getting consecrated, would take away along its flow, consideration, courtesy, values which are fundamental to a human being worth the name.

मङ्गलकलशजलैरिवप्रक्षाल्यन्ते।

अग्निकार्यधूमेनेव मलिनीभवतिहृदयम् - Sacrificial rites when performed are sure to evoke smoke. That smoke, it is conventionally believed, would be sanctifying the whole region. But here it is taken as blackening the heart of kings for the influence of the status that the kings would be able to have due to the dame Fortune smiling on them, generating in them the wicked thoughts resulting in their wicked deeds.

Their forgiveness also will be broomed away by the tips of the Darbhā grass used by the purohit while sprinkling sanctifying water. The entire paraphernelia has been viewed by Śukanāsa for driving out all the prevalent good qualities with the conseation on the Progress.

Not only the treacherous people who laugh within their sleeves for all the stupidity that the kings show in investing their wealth and self-respect over such people. The readers also laugh at them for getting themselves hood winked by their own seeming admirers. Lakṣmī makes her beneficiaries also to behave odd. How fine the idea is

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presented that they ardently wish they had thousand senses to enjoy the pleasures of life imagining that they would derive greatest happiness and upto the brim. Should we not sympathise with them may laugh at them when They imagine that they are a kin to Nārāyana who has four arms that their second set of hands have gone inside so as not to be seen by onlookers as has been stated later. Not only this, they are made to feel that their third eye has remained invisible unlike that of Siva as has been given in the next paragraph.

कुलीरा इव - They have their movement very much resembling that of crabs, which do not give any clue when they go straight and when they trun round. So also the kings in their course of action.

अधर्मभग्नगतयः - The pleasures of life enjoyed by the kings upto brim despite their having no saliation would keep them completely sapped of their energy to such an extent that they have to recline on others to move from place to place. Instead of giving direct expression to their elements Śukunāsa attributed their paralysed movement to their uprighteous feelings and deeds.

आसन्नमृत्यव इव - In the same way as a dying man will not be able to recognise his own kiths and kins sitting around him. These people pose as if they have not recognised them we must note the difference between these two persons' disposition in recognising the people around them. The lying man " cannot " recognise but these people " will not ".

" अर्थपद्धति " of the Nītiśataka written by Bhartṛhari characterises such money minded peope - " अर्थोऽस्तु नः केवलम् " - If the kings who are at the helm of affairs of the

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people were to degenerate to look after their personel comfort and happiness that would be resulting in the destruction - " लोकविनाशहेतवः ". They appear to the onlookers as fire at the burial ground and their words are akin to the drum sound in the course of funeral procession.

Even to think of them is to give scope for heinous acts - चिन्त्यमाना अपि महापातकाध्यवसाया।

The pity is that such royal personages do not realise that their doom itself is very near in the same manner as the drop of water in the thin blade grass grown over the ant - hill.

10.5 GRAMMATICAL NOTES

अग्निकार्य धूमेनैव - अग्नौ कार्यं अग्निकार्यं ; अग्निकार्यात् धूमः = अग्निकार्य धूमः तेन = अग्निकार्यधूमेन।

पुरोहित कुशाग्रसंमार्जनिभिः - कुशस्य + अग्रं = कुशाग्रं ;

पुरोहितस्य + कुशाग्रं = पुरोहितकुशाग्रं ; पुरोहित कुशाग्राणि एव संमार्जिनी = पुरोहितकुशाग्रसंमार्जिनी ताभिः = पुरोहित कुशाग्रसंमार्जिनीभिः

चामर पवनैः = चामरात् + पवनः = चामरपवनः तैः चामरपवनैः।

तृष्णाविषमूर्च्छिताः = तृष्णा एव विषं = तृष्णाविषं, तृष्णाविषात् + मूर्छितांः = तृष्णाविषमूर्छिताः।

विविधविषयग्रासलालसैः - विविधानि च नानि विषयाणिः विविधविषयाणि ; विविधविषयान्येव + ग्रासः = विविधविषयग्रासः विविधविषया ग्रासस्य + लालसा येषां ते = विविधविषयग्रासलालसाः तैः ।

धनलव लाभावलेपविस्मृत जन्मानः - धनस्य लवः = धनलवः ; धनलवस्य + लाभः = धनलवलाभः = धनलव लाभेन + अवलेपः धनलवलाभावलेपः ; धनलवलाभावलेपेन + विस्मृते जन्म येषां ते।

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10.6 EXERCISES

1. Show how has the poet, decribed beings overpowered by the pride due to Lakṣmī.

2. **Annotate the following**

   (i) गाढप्रहारहता इवाङ्गानि न धारयन्ति।

   (ii) तृष्णाविषमूर्छिताः कनकमयमिव सर्वं पश्यन्ति।

   (iii) मनोहराकृतयोऽपि लोकविनाशहेतवः।

   (iv) उपसृष्टा इव क्षुद्राधिष्ठितभवनाः।

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UNIT 10
KADAMBARI - पाठ्यभागः-६

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UNIT 10
KADAMBARI - पाठ्यभागः-६

11.1 INTRODUCTION

Śukanāsa next takes into consideration the attitude and behaviour of self - seeking people how somehow sneak into the palace and lover round the king, praising him to the skies. They choose to impose on him all sorts of complimentary epithets "Indra", "Candra", "Devendra". All the faulty course of action adopted by the royal figure, these parasites eulogise and encourage him so as to encash their own self - centredness. It is a pity that he does not realise their real intentions and that he is getting hood winked. The poet holds mirror to the self seeking people who earn their personal inclinations by way of praising their benefactor superimposing upon him the divine nature to such an extent that the royal personage feels like confiding in them only keep them by his side, talk to then endearingly. The king or the wealthy person does not feel abashed at all when he poses himself as Nārāyana, Śankara and feel that he deserves all the compliments attributed to him.

11.2 पाठ्यभागः

अपरे तु स्वार्थनिष्पादनपरैर्धनपिशितग्रसगृध्नैः आस्थाननलिनीबकैः द्यूतं विनोद इति, परदाराभिगमनं वैदग्ध्यमिति, मृगया श्रम इति, पानं विलास इति, प्रमत्तता शौर्यमिति, स्वदारपरित्यागोऽव्यसनितेति गुरुवचनावधीरणं अपरंप्रणेयत्वं इति, अजितभृत्यता सुखोपसेव्यत्वमिति, नृत्यगीतवाद्यवेश्याभिसक्ती रसिकतेति, महापराधावकर्णनं महानुभावतेति,

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परिभवसहत्वं क्षमेति, स्वच्छन्दता प्रभुत्वमिति, देवावमाननं महासत्त्वतेति, बन्दिजनख्यातिः यश इति, तरलता उत्साह इति, अविशेषज्ञता अपक्षपातित्वमिति, दोषानपि गुणपक्षमारोपयद्भिः, अन्तः स्वयमपि विहसद्भिः, प्रतारणकुशलैः धूर्तैः अमानुषोचितस्तुतिभिः प्रतार्यमाणा वित्तमदमत्तचित्ता निश्चेतनतया तथैवेति आत्मन्यारोपितालीकाभिमाना मर्त्यधर्माणोऽपि दिव्यांशावतीर्णमिव, सदैवतमिव अतिमानुषं आत्मनं उत्प्रेक्षमाणाः प्रारब्धदिव्योचितचेष्टानुभावाः सर्वजनस्य उपहास्यतामुपयान्ति। आत्मविडम्बनां च अनुजीविना जनेन क्रियमाणमभिनन्दन्ति। मनसा देवताध्यारोपणप्रतारणात् असद्भूत संभावनोपहताश्चान्तः प्रविष्टापरभुजद्वयमिव आत्मबाहुयुगलं संभावयन्ति। त्वगन्तरिततृतीयलोचनं स्वललाटमाशङ्कते। दर्शनप्रदानमप्यनुग्रहं गणयन्ति। दृष्टिपातमपि उपकारपक्षे स्थापयन्ति। संभाषणमपि संविभागमध्ये कुर्वन्ति। आज्ञामपि वरप्रदानं मन्यन्ते। स्पर्शमपि पावनमाकलयंति। मिथ्यामाहात्म्य गर्वनिर्भराश्च न प्रणमन्ति देवताभ्यः। न पूजयन्ति द्विजातीन्। न मानयन्ति मान्यान्। न अर्चयन्ति अर्चनीयान्। नाभिवादयन्ति अभिवादनार्हान्। नाभ्युत्तिष्ठन्ति गुरून्। अनर्थकायासान्तरित विषयोपभोग सुखमित्युपहसन्ति विद्वज्जनम्। जरावैक्लव्य प्रलपितमिति पश्यन्ति वृद्धजनोपदेशम्। आत्मप्रज्ञा परिभव इत्यसूयन्ति सचिवोपदेशाय। कुप्यन्ति हितवादिने। सर्वथा तमभिनन्दन्ति, तमालपन्ति, तं पार्श्वे कुर्वन्ति, तं सँवर्धयन्ति तेन सह सुखं अवतिष्ठन्ते, तस्मै ददाति, तं मित्रतां उपनयन्ति, तस्य वचनं श्रृण्वन्ति, तत्र वर्षन्ति, तं बहुमन्यन्ते, तं आप्ततां आपादयन्ति, योऽहर्निशं अनवरतं उपरचिताञ्जलिः अधिदैवतमिव, विगतान्यकर्तव्यः स्तौति, यो वा माहात्म्यं उद्भावयति। किं वा तेषां सांप्रतं येषां अतिनृशंसप्रायोपदेशनिर्घृणं कौटिल्यशास्त्रं प्रमाणं, आभिचारक्रिया क्रूरैकप्रकृतयः पुरोधसो गुरवः पराभिसन्धानपरा मन्त्रिण उपदेष्टारो, नरपतिसहस्र भुक्तोज्झितायां लक्ष्म्यामासक्तिः मारणात्मकेषु शास्त्रेष्वभियोगः सहजप्रेमार्द्रहृदयानुरक्ता भ्रातरः उच्छेद्याः।

11.3 ENGLISH TRANSLATION

The others being actuated by greed and self - centredness resemble vulture feeding on the meat. They encourage the royal personage by crediting gambling with

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entertainment, going after the other's wife for seduction with civility addiction to liquour as valour. They make him feel that the discarding of ones own wife as the absence of attachment to sensual pleasures, slighting the elders' words as a refusal to be led by others. They induce to feel that the habit of not chastising the servants for their deriliction of duty as allowing them to be at ease while serving. Attachment to dancing, singing, instrumental music and visit to courtesans as the characteristic of a connoisseur. They prompt him to listen to heinous acts with a feeling of the display of his nobility of mind, enduring the insult as forgiveness. His licentiousness is overlordship and in case he is to disrespect God, it is his resoluteness. In case the court bards praise, it is he cause of his fame and his frialty speaks of his enthusiasm. If he does not know much, it is because of his being partial. Though he may have demenith, they impose merit oriononess though they smile in their own sleeves (inwardly). They are treacherous bent on deceiving for getting money. They continue to be cunning and eulogise him with all complementary epithets applicable only to superman for their personal benefits having conscience in the least. He also feels that he has come down to earth having the elements of divinity, praising themself a superhuman being replete with intuition which is worthy of a divine being. They greet such followers as who following him by which act they mock at themselves. Even as they attribute to themselves divine nature, they one beset with wrong nations governed by indiscretion. With such irrationality, they feel that another pair of arms has gone inward and hence only two arms are visible in them. They have the apprehension of having third eye too on their forehead (but it remains invisible).

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Their very sight is a favour bestowed on onlookers. If they look at a person that will be their greatest obligation. If they talk to a person the latter should feel that the highest favour is bestowed on him. Their command is deemed a boon on the recipient. Their touch is to be taken as sanctifying. With their self - aggrandisement, they seldom prostrate to gods, hardly respect Brahmins, do not honour at all such persons as are worthy of it. They do not worship those who deserve worship. They never bow down to those who deserve that. They do not respect the elders or the preceptors, by way of standing at the lottas' advent. They scoff at learned men feeling that they have robbed themselves of enjoying pleasures of life. They consider the wise counsel of old people, as nothing but an outcome of their frustration and despair, so natural with old people. The ministers' advice appears to them as a sure insult brought on their wisdom. They show their indignation at persons who advise them. They welcome only such people who stand before them with their hands folded; they are considerate only to such people; they would like to hold conversation with such ones only. They want them to be by their side. They make such people only to grow (materially). They deem it a pleasure to keep company with them. They pay heed to the words of such people. They accord gifts to them. They adore them and treat them as confidants who having no other work at all, stand in front of them with their folded hands passing enlogistic praises on them day and night brooking no time to proclaim their greatness. What else is appropriate to such kings who take Kautilya's Kutilaśāstra only as authority, since that dreadful treatise presents only fierce actions; who consider only such persons as preceptors who are adepts in performing rites so as to

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harm others and in practicing witchcraft. Their advisors are those ministers who are treacherous. Wealth mindedness makes them more and more attached to Lakśmī, who was being enjoyed and abandoned by thousands of kings. They ardently study only such lores (śāstras) which direct one to take to killing and to them their own brothers bound by warm affection so natural deserve annihilation.

11.4 EXPLANATIONS

धनपिशितग्रासगृध्रैः - Vultures hankering after the piece of meat in the form of money. **गृध्रैः** - characterises that being who hankers after its food. In the Rāmāyana, we find sampati, brother of Jatayu characterising the nature of vlutures.

तीक्ष्णकामास्तु गन्धर्वाः तीक्ष्णकोपा भुजङ्गमाः।
मृगाणां तुभयं तीक्ष्णं ततस्तीक्ष्ण क्षुधा वयम्।।

Vālmīki Rāmāyana - Kiskindha Kānda 59 - 9

Vulture - like man with have been very much after getting even a small amount of money come what may happen what may. He would like to get money that he wanted. That is all. Vulture also does not think of what is right and what is wrong, whether a kid is deceived, a man is hurt when it snatches the food. Even so the man does not have sense of judgement.

अस्थान नलिनी बकै - Cranes which cover themselves in or over the leaves would be fooling the insects and fish that come nearby and eat up. Even so these treacherous people with the support of the king deceive people at large. How true these lines are even in those days.

How the kings are misled by such self - centred

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people has been expatiated.

द्यूतं विनोदैः - Gambling ofcourse is for amusement. That is how it attracts at the initial stage. But that has a tendencious habit of making the people become addicted to it. People know definitely what the evils are therewith. But still they promptly go everyday to the gambling den. Yudhiṣṭhira himself is the standing example for losing everything.

मृगयाश्रम - Hunting was considered a royal game. But this too carried to the extreme is fatal. We have many instances in our epic narratives in which great people like Daśaratha, Pāṇḍu courted doom due to their addiction to hunting. Despite the fact that Duṣyanta involved Śakuptata as an outcome of his hunting adventure, Kālidāsa makes the hero glorify hunting :

मेदश्छेद कृशोदरं लघुभवत्युत्थानयोग्यं वपुः
सत्त्वानामपि लक्ष्यते विकृतिमच्चित्रं भयक्रोधयोः।
उत्कर्षः स च धन्विनां यदिषवः सिध्यन्ति लक्ष्ये चले
मिथ्यैव व्यसनं वदन्ति मृगयामीदृग्विनोदः कुतः।।

Abijñānaśākuntala - Ē - 5

Whatever the king does either good or bad, these self - centred people exploit the situation. for their own ends. Which ever act results in calamity is considered deep attachment (vyasana). Manu in his Smṛti says :

पानमक्षाः स्त्रियश्चैव मृगया च यथाक्रमम् ।
एतत्कष्टतमं विद्याच्चतुष्कं कामजे गणे ।।

All these form arise out of deep desire.

सदारपरित्यागः - How well they brand the person who for sakes his own wife, with the encomium ' unattached ', ' restrained '. Bhartṛhari advocates ' स्वयोषितिसतिः '. A lady who comes into a person's life, having been brought up in

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a different set up, is expected to identify herself with the person, she has got married, to Should not the husband look after his wife with affection, confidence and trust. Then only the term ' exploitation ' disappears. ofcourse all these apply only when each is deserving a better treatment.

गुरुवचनावधीरणपरप्रणेयत्वं - Foolishly such people as have been referred to feel that in case they pay no heed to the words of elders, that is the sign of their own supremacy. The commentator adds गुरुवचनावधीरणेन क्रूरोऽयं प्रभुरितिभियाऽपरे सामन्तादयो वश्यत्वं प्रतिपद्यन्ते इति तेषामाशयः। on the other hand, it must be understood that such persons do not depend on others testimony but they regard their own judgement sound.

अजित भृत्यता - The term 'master' refers only to that individual who commands respect not on account of any extraneous matter but only on account of his intrinsic worth. One must be duty - minded, considerate towards the deserving but here it is stated that lenience shown even towards the erring subordinates without giving any punishment is a sign of ' individual freedom ' which would be certainly a misplaced sympathy.

नृत्यवाद्यवेश्याभिसक्तिं रसिकता - He who is attached to these three, specially the third one is considered chivalrous if not a connoisseur. which is applicable in the case of the first two. But here it is fancied that all are of the same nature, one thing is certain, anything carried to the extreme is bad and fatal.

महापराधावकर्णनं - Murder is considered a heinous act and if no attempt is made to thwart such an act and levy deserving punishment it may increase leaps and bounds. But here casting indifference to such acts is deemed '

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magnanimity '.

परिभव सहत्वं - Man must maintain self - dignity and if a man puts up with insult, he is deemed as a man of no self - respect. Here it is held that such an attitude is a sign of forgiveness.

स्वच्छन्दता प्रभुत्वं - Sovereignty does not can note libertine attitude. Family dignity, ones own character, respect form the essential qualities of a normal human being. But here such qualities are thrown to dust and they give a different name to their wicked nature.

देवावमाननं - We are Indians and even from birth we have inherited indebtedness viz., देवऋण, पितृऋण and आचार्य ऋण. That beings are created, live here, eat food etc. is only for his enjoyment and for His sake. This is our belief, faith and it in what our religion teaches. Therefore we should offer our profound Sense of gratitude to the Supreme and other deities who form His representatives. But arrogant people feel that in case they do not bend their head in obeisance to Him, and the elders, they are great and are men of fortitude.

बन्दिजनख्यातिः - The kings must consider themselves great in case their enemies are brought to knees and put into custody. But here it is thought that those who have criticized the self - centredness and wickedness of the king are put into prison and the number of such persons in custody, it is fancied here, as contributing to the king's greatness.

तरलता - Frivolous nature of theirs is mistakenly phrased as ' enthusiasm '. They harp From thing to the other almost every minute and such an attitude is taken as ' the unbound enthusiasm '.

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अविशेषज्ञता - ' Half knowledge is dangerous ' so goes the statement, such a temperament does not allow the man to know full well what is right and what is bad, who is worthy and who is otherwise, A man who is not competent enough to judge things and person well will laid himself into the position as a king became who wore yours only as garment since he was fooled by a weaver. It is for this reason the kings in particular were expected to be proficient in sixty four branches of learning, the glimpses of which we get in the description of Śudraka. Here it is taken as equanimous treatment.

जरावैक्लव्य प्रलपितमिति - Such self conceited people scoff at old people feeling that they are babblers. Stupid that these old people are, as they feel, they have forsaken unneccessarily all the pleasures of life. Where as the Smṛti kāras and also Arthaśāstra insist on getting the advice from elders. These conceited people feel that they are babblers !

सर्वदा तमभिनन्दन्ति - These conceited royal personages thank only those people as who standing in front of them with their hands folded, having no other work to do, praise them to the skies for getting paltry reward as Kulaśekhara in his Mlukundamālā says,

"यंकञ्चित्पुरुषाधमं कतिपयग्रामेशमल्पार्थदं
सेवायै मृगयामहे नरमहो मूका वराका वयम् ।।"

Śukanāsa is very caustic when he says that such conceited persons prefer only those people who praise them, make them sit by their side, and accord rich gifts to them imposing upon them the feeling of genuine friendship.

अतिनृशंसप्रायोपदेशनिर्घृणं कौटिल्यशास्त्रं प्रमाणं - Bāṇa reveals his denigration to Kautilya the celebrated author of

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Arthaśāstra. While advocating six expedients, Kautilya points out that every king will have to achieve what he wants to achieve come what may happen what may. Perhaps Bana must have been influenced by Visakhadatta's drama, Mudrārāksasa in which one comes across a statement, 'कौटिल्यो कुटिलमतिः स एष येन क्रोधाग्नौ प्रसभमदाहि नंदवंशः'

अभिचारक्रियाक्रूरैकप्रकृतयः - What one can't get by fair means one would like to resort to some other means for realising the goal of such means, black magic, witchcraft happen to be the usual resorts. The practioners of such vāmācāras do not mind resorting to cruel methods imbibing the very life of the opponents. It is said that it is the weakest mind which resorts to such things when it has not got either stability of mind or stable resources to realise the goal. In the same way as there are good deities, there are their counterpart also who as the belief goes, becomes highly pleased when they are offered, blood, meat etc.

परातिसन्धानपरा - It is not that persons who are characterised by Shakespeare as ' one may smile and smile and yet be a villain ' could be found in the by gone age only. Even now we find such self - seeking people who resort to unfair methods to deceive others and earn personel benefits. Bad counsellors will certainly annihilate the kings and their kingdoms - दौर्मन्त्र्यान्नृपतिर्विनश्यति as Bhartṛhari has stated in his Nitiśataka.

सहजप्रेमार्द्र हृदयानुरक्ता भ्रातरः - Bāṇa must have thought of Vibhisana who was banished from the kingdom by his brother Rāvana, the ruler of Laṅka.

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11.5 EXERCISES

(1) स्वार्थनिष्पादनपरैः - How has Bāṇa substantiated the points.

(2) How has Bāṇa portrayed the attitude of self - conceited people.

(3) Annotate the following.

(i) द्यूतं विनोद इति।

(ii) अन्तःप्रविष्टभुजद्वयमिव आत्मबाहुयुगलं संभावयन्ति।

(iii) न पूजयन्त्यभिवादनार्हान् ।

(iv) जरावैक्लव्य प्रलपितमिति पश्यति।

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UNIT 12
KADAMBARI - पाठ्यभागः-७

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UNIT 12
KADAMBARI - पाठ्यभागः-७

12.1 INTRODUCTION

Śukanāsa would like to insist upon Candrāpīda to adhere to the illustratious path only and not to become amvicti of passionate longings, of over greed etc, which have been dilated upon by him in the foregone pages. He had no fear or fever to direct Candrāpīḍa. For he had no personal interest except making him tread on the correct path. He was sure of his adherence to the righteous path. He also encouraged him to get himself conseated as desired by the king Tārāpīḍa and thus become initiated to march on conquest, so as to establish his authority on the enemies. The advice given by Śukanāsa rather by Bāṇa refers not only to Candrāpīda but to all who would feel greatly enlightened as has been pointed out by the poet with reference to Candrāpīda.

12.2 पाठ्यभागः

"तदेवं प्रायेतिकुटिलकष्टचेष्टासहस्त्रदारुणे राज्यतन्त्रे अस्मिन् महामोहकारिणि च यौवने कुमार, तथा प्रयतेथा यथानोपहस्यसे जनैः, न निन्द्यसे साधुभिः, न धिक्क्रियसे गुरुभिः, नोपालभ्यसे सुहृद्भिः, न शोच्यसे विद्वद्भिः। यथा च न प्रकाश्यसे विटैः, न प्रतार्यसे कुशलैः, नास्वाद्यसे भुजंगैः, नावलुप्यसे सेवकवृकैः, न वञ्च्यसे धूर्तैः, न प्रलोभ्यसे वनिताभिः, न विडम्ब्यसे लक्ष्म्या, न नर्त्यसे मदेन, नोन्मत्तीक्रियसे मदनेन, नाक्षिप्यसे विषयैः, न विकृष्यसे रागेण, नापह्रियसे सुखेन। कामं भवान् प्रकृत्यैव धीरः। पित्रा च महता प्रयत्नेन समारोपितसंस्कारः। तरलहृदयं अप्रतिबुद्धं च मदयन्ति धनानि। तथापि भवदुणसन्तोषो मामेवं

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मुखरीकृतवान्। इदमेव च पुनः पुनः अभिजातमपि, धीरमपि, प्रयत्नवन्तमपि पुरुषं इयं दुर्विनीता खलीकरोति लक्ष्मीरिति। सर्वथा कल्याणैः पित्रा क्रियमाणमनुभवतु भवान् नवयौवराज्याभिषेकमङ्गलम्। कुलक्रमागतां उद्वह पूर्वपुरुषैः ऊढां धुरम्। अवनमय द्विषतां शिरांसि। उन्नमय बन्धुवर्गम्। अभिषेकानन्तरं च प्रारब्धदिग्विजयः परिभ्रमन्, विजितामपि तव पित्रा सप्तद्वीपभूषणां पुनः विजयस्व वसुन्धराम्। अयं च ते कालः प्रतापमारोपयितुम्। आरूढ प्रतापो हि राजा त्रैलोक्यदर्शीव सिद्धादेशो भवति". इत्येतावदभिधाय उपशशाम।

उपशान्तवचसि शुकनासे चन्द्रापीडः ताभिरुपदेशवाग्भिः प्रक्षालित इव, उन्मीलित इव, स्वच्छीकृत इव, निर्मृष्ट इव, अभिषिक्त इव, अभिलिप्त इव, अलंकृत इव, पवित्रीकृत इव, उद्भासित इव, प्रीतहृदयो मुहूर्तं स्थित्वा स्वभवनमाजगाम।

12.3 ENGLISH TRANSLATION

"O prince, the management of the kingdom is very much akin to the affairs as enumerated above and involves manifold crooked and harmful practices. Further youth is prone to great infatuation, you should strive hard to conduct in such a manner that you should nor become a laughing stock in the eyes of people, not to become blamed by the noble, not to be derided by the elders, not to be scoffed at by your friends and not to be regretted by the learned. You must act in such a way that you do my louds youself to be Scoffed at by the go-betweens, to be hoodwinked by the cunning, not to become eaten by the womanisers, not to become torn asunder by the wolves in the form of servants, not to get deceived by rogues, not to become lured away by ladies, not to become ridiculed by Lakṣmī, not to be drifted away due to ignorance, not to be infatuated by cupid, not to become ensnared by passionate longings, not to be swayed away by cruel desire and not to

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be snatched away by pomp.

"You are no doubt a brave man. You are rendered sanctified by the sacraments performed by your father with all earnestness, wealth can afford to render only the weak-minded and ignorant to have his head reeling. All the same your meritorius qualities and endearing manners inspired me to give expression to ideas (vocalise). Time and again you will be told the same thing. The wretched goddess of wealth corrupts a scholar, conscientious, the resolute-minded, cultured, courageous, and a person striving hard. May you enjoy becoming conseated as heir-apparent, to be performed by your father. Inherit the kingdom which was enjoyed by your ancestors, accepting the responsibility of the kingdom. Make your enemies head bend low. Accord prosperity to your kinsmen. Setsout on world conquest the moment your consecration is performed and register victory over the earth comprised of seven islands, which had been conquered by your father. This is the best time for establishing your prowess. It is only when the king establishes his valour, his words become obeyed to in all the three worlds. "Having said that much, he refrained (from further narration).

When Śukanāsa stopped his talking, Candrāpīḍa felt as if cleansed by the endearing words of advice, (he felt) as if it awakened him, purified him as it were, bathed, consecrated and ornamented as it were, sanctified and made radiant as it were. He became delighted inwardly (at heart - heart of hearts), stayed there only for some time and returned to his abode.

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12.4 EXPLANATION

Śukanāsa knew how to deal with youths specially royal ones. All that he said he was sure, was in the interest of the prince only, since he was to become the king subsequently catering to the needs of all sections of people, be they common men, elders, teachers, friends etc., यथा नोपहस्यसे जनैः न निन्द्यसे साधुभिः, न धिक्क्रियसे गुरुभिः etc.,

He forgot not to caution him against the temptations of life through go-betweens, becoming deceived and desented by treacherqus people who strike readily at the vulnerable time - नास्वाद्यसे भुजङ्गैः, नावलुप्यसे सेवकवृकैः, न वञ्च्यसे धूर्तैः etc.,

Immediately after referring to the celebration of consecration, he directed Candrāpīḍa to set out on conquest in keeping with the convention of the past. Specially the first two classes of people namely, Brahmins and kings, after their education, were expected to go on tour and conquest to increase their knowledge participating in the discussions as far as Brahmins were concerned and for the royal figures, conquest was insisted upon to gain practical knowledge and also to know who is who and what is what. That is why he says "आरूढप्रतापो हि राजा etc., It was the duty of the king to subjugate the enemies and never to feel satisfied with what he has as manu advocates. "असन्तुष्टो द्विज नष्टः सन्तुष्टाश्च महीभृतः" The reaction of Candrapida to the advice of Śukanāsa was very positive. Otherwise Bana would never have said 'उपदेशवाग्भिः प्रक्षालित इव, उन्मीलित इव, स्वच्छीकृत इव etc.,

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12.5 KADAMBARI - A LITERARY ESTIMATE

There are divergent opinions regarding the functions of poetry. If some argue on the line 'poetry for poetry sake' insisting upon the aspect of amusement only, there are some others who contend that poetry is not only for amusement as Bhāmaha says, "Karoti kīrtim prītimca sādhū kavya nisevanam", mammata adds that it provides for enlightenment also,

"काव्यं यशसेऽर्थकृते व्यवहारविदे शिवेतरक्षतये।
सद्यः परनिर्वृतये कांतासंमिततयोपदेशयुजे।।

Comparing instruct on avi say from poetry to that of a lady love who administers sugar coated bitter pills to bring round her husband, it acquiants the readers with wordly knowledge and also prevents them from treading on the wicked path "सकलप्रयोजनमौलिभूतंसमनन्तररसास्वादन समुद्भूतं ..... रामवद्वर्तितव्यं न रावणवत्।।". It is not far from truth if if be said that Bāṇa though was living for earlier to Mammata, has provided to the reader abundant worldly experience through Śukanāsas advice to Candrāpīḍa.

Advisers are many but scarce indeed are the receivers. Many a time advice loses its significance if the advisers themselves do not follow what they preach. Hence indeed the statement, "परोपदेशे पांडित्यम्". Bāṇa in this portion reveals what a fund of wisdom wordly by nature, he has imbibed personally and by also observing others.

12.5.1 THREE EVILS IN GENERAL

Śukanāsa the minister of Tārāpīḍa, Chose the hour of consecration to advise Candrāpīḍa, the son of Tārāpīḍa, who was to become heir - apparent as to the kingdom decided by Tārāpīḍa the king of Ujjain. Candrapida true to

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the expectation of all, had imbibed vast knowledge in various lores (śāstras) and also true to the adage, विद्या ददाति विनयं" was modest and highly disciplined. Despite these illustratious qualities, possessed by him, Śukanāsa wanted to trim him further for he was to shoulder the responsibility of the kingdom. He was youthful, peerlesly handsome and born in the royal family. Hence indeed Śukanāsa took the boldness of advising him, since he had become convinced that the above mentioned three items were responsible for, any one to become puffed with pomp, pelt and pride.

At the very interest Śukanāsa wants Candrāpīda to realise that youth is the stage in which one loses sense of discernment and since he was to hold the office of kingship next he was to be alert and careful so as not to allow himself become overpowered with youthful rage or regal despolism. The lack of sense of discernment has no remedy according to him and it is significantly symbolised as dense darkness which cannot be dispelled by the bristling rays of sun let alone by lamp. When being youthful, one would never be inclined to pay heed to the words of elders, parents Naturally. Such a one would never be able to determine what would be good or otherwise to him in his life. wealth if possessed would push the person into darkness for overcoming which there is no surgical operation and what to say about ordinary remedies. Arrogance which is unbearably hot, does not admit of any curative measure such as wet cloth etc., Wordly sensous pleasures form the deadliest poison which can hardly be counter-acted by any medicinal herbs. However much one tries to remove the dirt, it cannot be cleansed at all. The

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highest office that the king is to hold and that according to Śukanāsa would generally make the occupant of the office become intoxicated to such a great extent that can never be brought back to senses. Blooming youth, extreme handsomeness and infallible proness : each of these three is prowe to push a being into a series of calamities. No one can ever have the real picture of the doom he has to court if all the three are found combined in one.

Śukanāsa at the hands of Bāṇa has been a born teacher who knows how to convince the youth with his enlighting discourse, which gift not every one would possess. He would like to harp again and again the evilsome youth which makes one lose the sense of application of good ideas collected from the study of Śāstras. He becomes gullible for evil effects of enjoying material pleasures of life even after knowing that they are only mirages alluring the frivolous minds even as that of deer. He forgets nor to point out that such a person has only one goal in himself and that is to enjoy as much sensuous pleasures as his limbs could afford to. He pities such a being who would never know how fatal they would be.

Śukanāsa holds mirror to the instinctive feelings and aspirations of a human being. He works on the mind of Candrāpīḍa attributing to it agreeableness to hear what others would say. After all as Bhāsa puts it, " प्रद्वेषो बहुमानो वा सङ्कल्पादुपजायते ". Candrapida a good recipient of advice meuith of elders elders advice. It is only the stupids who regard the elders advice as loasome inflicting only pain to the cavity gears, since it forms an undesirable matter to him. But to persons like Candrāpīḍa, advice forms an ear - ornament. Further it is sure to cleanse the dirt

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instantaneously. It brightens the mind even like the moon who brightens the horizon at the closure of twilight. Psychologist that Śukanāsa is for all intent and purposes, he praises Candrāpīḍa as a youth of restraint, having maturity of mind and tranquillity, since Candrāpīḍa had not yet been ensnared by any lady for, one loses his right track when he becomes a victim of passionate longing in keeping with the statement, 'कामातुराणाँ न भयं न लज्जा प्रज्ञाच'. He compliments Candrāpīḍa for having been aware of the glory of the dynasty which he has hailed from and hence does not want to become blasphemous. He is further aware of the effect of elder's advice in purifying an individual both externally and internally - 'सबाह्याभ्यन्तरश्शुचिः' - Śukanāsa dilates on the significance of the elders advice. One need not personally undergo all the factors that contributed to the elders wisdom for when they impart advice, it is only the quintessence of their experience. One need not have to wait for his hair to grow grey, body to become full of wrinkles, senses failing to have personally such experiences. Instead they could attend on elders and share their experiences hearing them. Sukanasa contrasts his attitude with that of others born in a royal family by referring to the latter as paying no heed to the advice since they are overpowered by arrogance and since they feel it below their dignity to pay obedience. They would rather welcome psychophants who continually praise their master for realising their own selfish ends. They are like uncontrollable elephants which would move along the road casting no look at what goes on the road. The elders also shun imparting advice perhaps praying for the Almighty 'मालिख मालिख' for his grace not to endow them with such undesirable plight of advising the arrogants who doom the

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entire world despicable when compared to their own office. beaming with pomp ard pride.

12.5.2 Pelf and its effect Lakṣmi mada :

One wonders how Bāṇa could afford to be the favourite recipient of Lakṣmi's grace, despite his attitude towards her in this portion. Perhaps Lakṣmī did not disfavour him lest she should herself substantiate what he has said about her. Bāṇa has utilised all his knowledge specially in mythology while referring to Lakṣmī's adverse, contradictory and frivolous nature so as to deserve the encomium " बाणोच्छिष्टं जगत्सर्वम् ". Śukanāsa hence is delineated as referring to Lakṣmī's emanation from the milky ocean sharing the defects of her former associates in the ocean. Her crookedness, frivolous ahd deluding habits, infatuation and hard heartedness could all be respectively attributed to Moon, Uccaiśravas, deadly venom Katlakūta and green Sapphire. There is no ignoble diety other than herself who could force a person strive hard for obtaining wealth and still make him exert himself for guarding it too. Despite being guarded by valiant soldiers she could delude them all and free herself away. No matter even the lordly elephants are kept in close watch over her. She knows how to hood wink them also. She does not bind herself to any recognised principle and descipline. Friendship, the glory of family, beauty or as a matter of fact any virtue are of much insignificance to her. She knows not the ways of staying with one person or in one family. She cares not for good naturedness, scholarship, sastraic tenets of Dharma even. She hates liberal minded persons. Good conduct she sheens. She hardly is aware of the distinction between truth and

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falsehood. Her frivolousness knows not any bounds. She disappears as and when she likes even like the Gandharvas suddenly going out of sight. She continues her rotatory movement ever since she became associated with the revolving movement at the churning of the milky ocean. She is not known for keeping her step steadily in a place. She does not stay even with those kings who have toiled hard for possessing her. She drolls and drolls even like the one who has tasted the sweet but intoxicating liquour like rut of an elephant. She finds her place only on the sharp edges of the sword. In case she found homeliness in Nārāyaṇa, it is only to acquire his talent of assuming different incarnations. Though he had a different attitude of protecting the innocent and vanquishing the wicked. She resembles foam in the ocean in disappearing even when one beholds. Her intimates oue courtesans. It is depressing to note that who ever gets favoured by her would be driven to mean mindedness and wickedness. Her glow fleets even like the lustre of lighting.

Śukanāsa feels not tired at all of rebuking the Goddess of wealth. He continues to say that she forces people to dance to her varying tunes resembling the ones of a goblin. She renders some to be elevated and some others to be despicable. The meritorious are unclean to her and heroism inauspicious. The pious ones are omnous. She jumps over persons of noble birth even as one would, at the sight of a serpent. Her nature is contradictory and can never be know before hand. Even when she elevates a person, he would be forced to develop only wickedness and mean mindedness as observed earlier. Nectar is said to rejuvenate man's life when one in critically placed. But Lakṣmī though

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mythologically its associate saps the life of a being and sometimes rendering him lose humaneness and humanitarian attitude. She remaining herself invisible would at others' quarreling over her and commit attrocities also. Brightness indeed is her priceless possession but she renders others to develop darker shades imbibing wickedness. She emits only wickedness symbolised as darkness, even like the brilliant lamp would emit only dark smoke. She is water as it were, poured over venomous creeper and hers is a hunter's song which eludes the deer to become a prey. She is verily a scar over good painting and a well - furnished bed spread for a man to become possessed of indiscrete sleep. Śukanāsa compares her to a dilapidated house sheltering only goblin. She serves as a banner of all attrocities. She is a pond as it were sheltering crocodile - like wrath, a fictitious stage for the display of coquettish eye - brows, a liquour house where worldly pleasures intoxicate the pleasure seekers. She offers comfortable shelter for cobra - like ignoble deeds, a thunderous stormy rain for driving away the royal swan - like good naturedness, propagating centre for the spread of public scandal about good people, a prefectory element for displaying treacherous drams, a welcome plantain grove of lustful aspirations resembling infatuated elephants. She forms a burial ground where nobility becomes burnt arid is akin to the sapping tongue of Rāhu devouring moon's disc - like Dharma. She captivates all but never gets captured. All become her victims but still they hanker after her. Even when delineated in painting, She escapes and when reduced to a stature of clay that stature also fleets. She makes others to think of her but she does not show preference to anyone.

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12.5.3 Nature of kings possessed of wealth

(ii) We get in this portion Kaleidoscopic view of vicissitudinous behaviour of kings possessed of wealth. There is no limit at all for their unjust exuberance. Compassion and consideration that might have been in their nature will have become totally wiped out by the waters of consecration poured their head. Smoke emanating from sacred fire invoked on the occassion of consecration will have enveloped their heart. Forgiveness that might have been with them will have been wiped out by waters, sprayed by the purohits on them with Darbha tips. The moment the customary turbans are tied round their head, they feel that their youth, wealth and status would remain, with them for all time to come, without remembering what Śankarācārya says "माकुरुधन जन यौवन गर्वं हरति निमेषात्कालस्सर्वम्" and "अर्थमनर्थं भावयनित्यं नास्ति त तस्सुखलेशस्सत्यम्" and do not even for a moment feel that they step into old age in which stage they are unable to enjoy the pleasures of life, as they had in earlier days, for the senses will fail them. They hardly realise that no material things except their sins and merit would follow them in death. 'Say only truth and nothing but truth' will have been blown off by the gust of wind. Goodnaturedness will flee away at the sight of the reatering staff in the hands of chamberlain. The advisory words of elders could hardly enter their ears since they will have been filled with healing words of the professional bards. Fame if there could be any, will have fluttered away even like the tips of the flag when the wind blows.

How easily they become ensnared and enslaved by wealth which would render them hapless even like the loose

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neck of the birds when fatigued. The bristle of wealth resembles very much the flash of fire fly moth showing its brilliance momentarily. Hence indeed the self - reticent people bid good - bye to Lakṣmī even from a great distance. Royal persons are the most obedient servants of hers. How much snobbery they possess even when they have a negligible amount of wealth. They are in short what Kulaśekhara, an alwar says in his Mukundamālā characterising them "यँ कञ्चित्पुरुषाधमं कतिपयग्रामेशमल्पार्थदं सेवायै मृगयामहे नरमहो मूका वराकावयम्". Though they are not great, the recipients of little favour from them make them praise Such kings given to self boast are the repository of all possible weaknesses and they feel that they should have had more sense organs than mere five so that they could be steeped in selfimposed happiness of enjoying sensuous pleasures. They become miserable in their behaviour as if become paralysed by the goblins, as if afflicted by malignant planets. They become susceptible for all grimaces, coquettish eyebrows and glances and feel proud of them.

The limbs of such licentious people will have become numbend on account of their grossed enjoyment of material pleasures and hence they will have been forced to depend on others for their normal activities even. They will have been seasoned liars and hence they can hardly speak clearly and coherently. They will not have realised how people regard them as undesirable ones. They pose as if they are not able to recognise their own Kinsmen. They become so much dangerous they involve the safety and security of other poeple. There is a statement in English literature 'Man may smile and smile and yet be a villain' so also are these people who capitalise their handsomeness and attractive features to deceive others. But they are as fierce

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as fire found in burial ground.

Their palace will have been thronged by their friends of dubious character and one would shudder at their very name and at their dreadful acts. Since they are acute sinners, they have only lumps of sins instead of muscles. They form the very abode of ignoble life and of all foul practices and they hardly become aware of their end nearing.

12.5.4 The nature of parasitical people

Where wealth accumulates there throng all sorts of people to sap in resources totally. All that they desire for is their personal well-being in keeping with what Bhartrhari says in his Nītiśatakam -

जातिर्यातु रसातलं गुणगणस्तत्राप्यधोगच्छतां
शीलंशैलतटात्पतत्वभिजनस्संदह्यतां वह्निना।
शौर्ये वैरिणि वज्रमाशुनिपतत्वर्थोऽस्तु नः केवलं
येनैकेन विना गुणास्तृणलवप्रायास्समस्ता इमे।।

Hence indeed parasitical people praise the wealthy to the skies to earn the personal benefit. Kings or the wealthy however hardly realise their becoming puppets in their hands. For foolish that they are, they take for granted whatever these psychophants attribute to them and treat their praises as really possessed by them. The parasitical people encourage the king to become addicted to several weaknesses. Gambling according to them, endows a person with great satisfaction. Women belonging to others if coveted is a sign of chivalry and nor at all a sinful out. Hunting is an exercise ; drinking an amusement and to walk dozing under intoxication is a symbol of valour. To cast indifferent to one's own wife is just a characteristic of

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reticence possessed in him. Not to pay heed to others advisory words is to demonstrate ones own greatness not bendng one's head in front of others. If servants disobedience the king tolerates, it shows his attitude to welcome individual freedom. Association with harlots would be his refined taste. To cast negligence to the mistake done by others is the sign of forgiveness and to confess ones own folly is their magnanimity. Licentious life that they lead is their greatness and not to prostrate to the deities is their fortitude. Their fame is the exaggerated and unfounded compliments given by their professional praises. This frivolous nature is the fountain head of their enthusiasm. Their impartial nature could be understood in their treating both the learned and the ignorant alike. These and such other praises heaped on them by parasitical men are thought of as being inherently possessed by the praises that they hardly realise that very same people laugh at their back for their innate idiosyncracy.

12.5.6 The king's pretentions life

These kings for a moment forget that they one just ordinary being but impose upon themselves the attributes of superhuman being or possessed of divine quality. They seldom realise that they have been a butt of ridicule. How fine they impose upon themselves the features of Nārāyana, the supreme and of Siva and do not feel abashed to say that their two other hands are invisible and that their third eye has gone in. If others feel that they are beholding the king it is the greatest favour of the king! Even the king's glance is the assurance of great help. If he talks to any person, that person should feel honoured. His

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order itself is a boron conferred. If the touches everyone, he becomes sacrified. Due to this self - conceitedness, he seldom reveres the deities. Wise people he disregards, elders not worthy of his respect. The preceptors are accorded acute indifference. The learned and scholars, he feels have wasted their precious time of enjoying their pleasure some life at the altar of learning and knowledge. He feels that if he hears to the wise counsels given by minister, it would be nothing but disregarding his own wisdom. When the self - seekers have filled in his hearts, how can any approach him. Even brothers may have to be driven away if they are to point out his folly.

The above advice of Śukanāsa to Candrāpīḍa reveals a fund of wisdom and holds good for all time to come.

12.6 EXERCISES

(1) How does Śukanāsa caution Cāndrāpīda ?

(2) What is the response of Candrāpīḍa to the advice Sukanasa ?

(3) Estimate the literary merit of Kadambari.

(4) Annotate the following :

(i) न धिक्क्रियसे गुरुभिः।

(ii) कामं भवान् प्रकृत्यैव धीरः।

(iii) त्रैलोक्यदर्शीव सिध्दादेशोभवति।

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NOTES :

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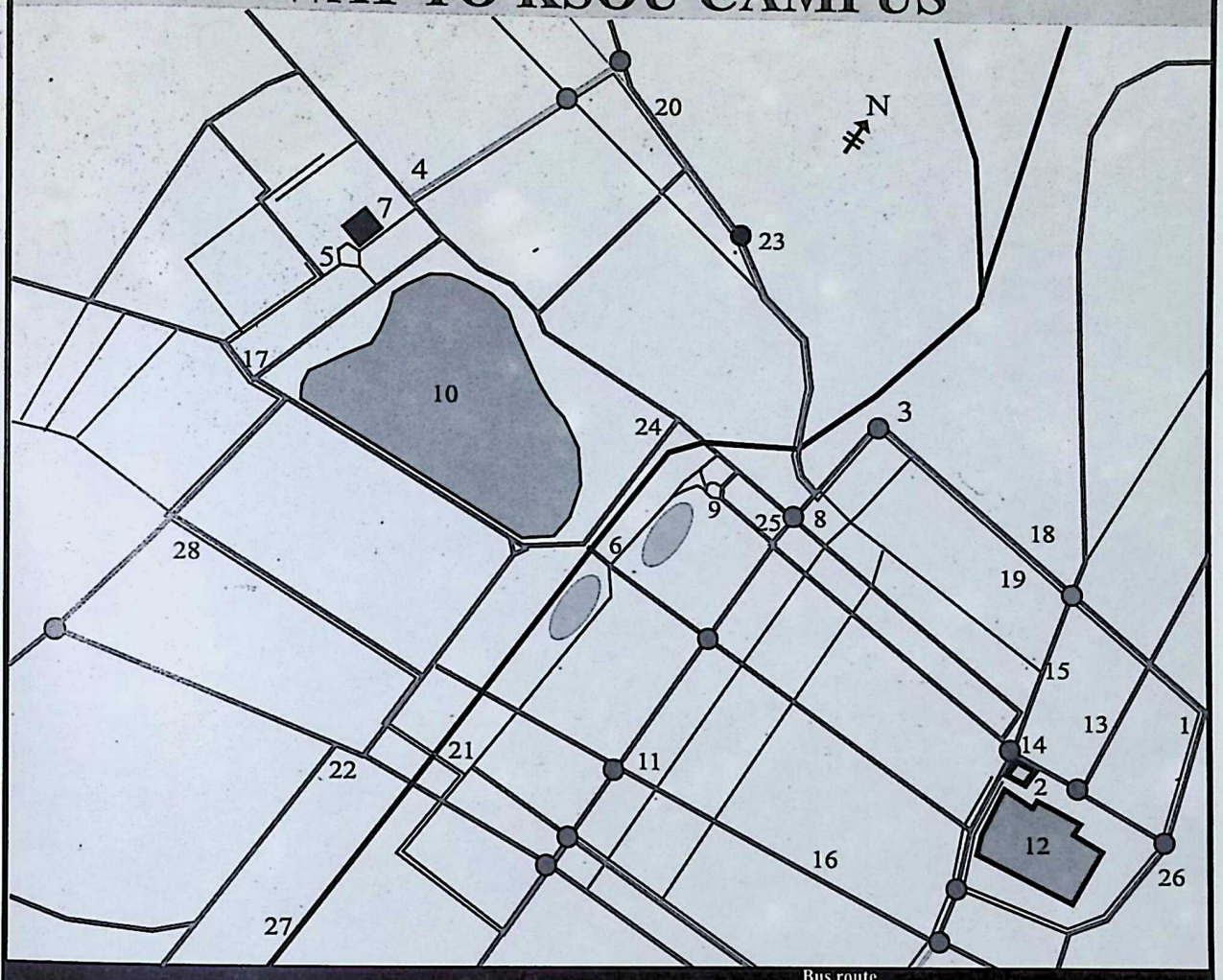
WAY TO KSOU CAMPUS



Bus route

1. Suburban Bus Stand
2. City Bus Stand
3. Railway Station
4. St. Joseph's School
5. Manasagangotri Canteen
6. Crowford Hall
7. K.S.O.U
8. Metropole Circle
9. DC Office
10. Kukkarahalli Tank
11. Ramaswamy Circle
12. Mysore Palace
13. Town Hall
14. K.R. Hospital
15. Sayyaji Rao Road
16. Chamaraja Double Rd
17. University Guest House
18. Medical College
19. K.R. Hospital
20. KRS Road
21. Law Courts
22. Apollo Hospital
23. Akashvani Circle
24. Kalamandira
25. Maharani's College
26. Hardinge Circle
27. Railway Track
28. Saraswatipura 14 Main

From	To	City Bus Number
1. Suburban Bus Stand (SBS)	7. KSOU	130, 136, 266, 267, 268
2. City Bus Stand (CBS)	7. KSOU	129, 130, 136, 267, 268
3. Railway Station (Rail. Stn)	7. KSOU	130, 136, 266, 267, 268
7. KSOU / 4. St. Joseph's School	1. SBS / 2. CBS / 3. Rail. Stn	129, 266, 267, 268, 270
7. KSOU / 5. Manasagangotri Canteen	1. SBS / 2. CBS / 3. Rail. Stn	129
7. KSOU / 5. Manasagangotri Canteen	2. City Bus Stop	129, 130,

To reach KSOU by bus no. 129 & 130 alight at Manasagangothri canteen stop. By all other buses, alight at St Joseph's School. Prepaid auto:From SBS - Rs. 25/- From Rail Stn: Rs. 20/-

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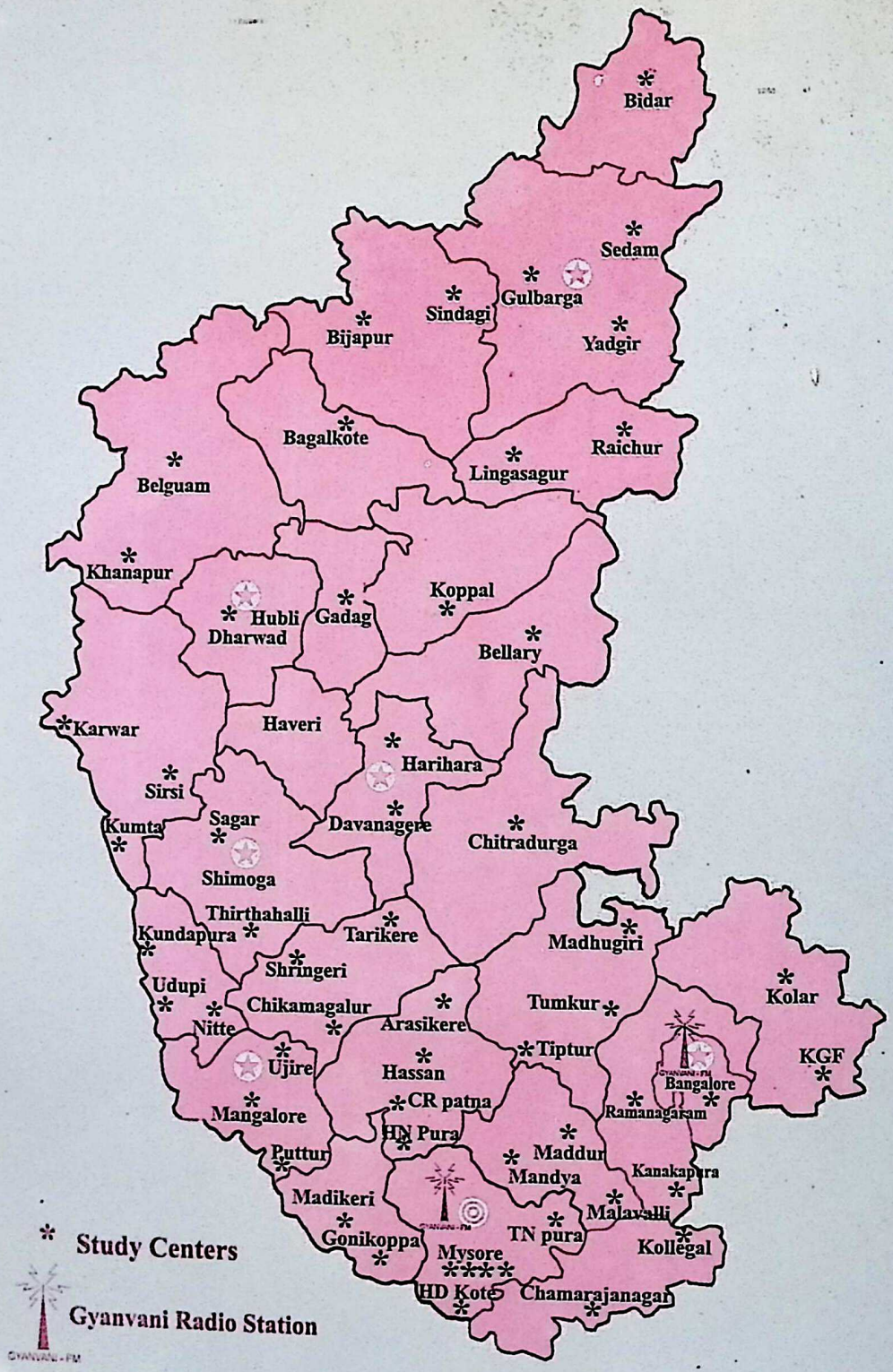
Regional Centers and Study Centers



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